

Eka Fanda Saputra¹, Prima Cristi Crismono^{2*}, Muhammad Ilyas³, Harapandi Dahri⁴

AHLUS SUNNAH WAL JAMA'AH VALUE INTERNALIZATION AND RELIGIOUS MODERATION AMONG ISLAMIC UNIVERSITY STUDENTS

^{1,2,3}Universitas Islam Jember, Indonesia

⁴ Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Darussalam

Email: primacrismono@gmail.com*

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Abstract: Religious polarization and the rise of exclusivist religious attitudes among young people present significant challenges for Islamic higher education institutions in promoting religious moderation. In the Indonesian context, the values of *Ablus Sunnah wal Jama'ah* (*Aswaja*) including *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) are widely recognized as a theological foundation for fostering moderate Islamic perspectives. However, empirical studies examining how the internalization of these values influences students' religious moderation attitudes remain limited, particularly within Islamic higher education institutions. This study aims to analyze the effect of the internalization of *Aswaja* values on the religious moderation attitudes of students at the Islamic University of Jember. This research employs a quantitative approach with an explanatory design. A total of 155 students were selected using simple random sampling. Data were collected through a Likert-scale questionnaire measuring the internalization of *Aswaja* values and indicators of religious moderation attitudes, including tolerance, inclusivity, rejection of violence, and balanced religious practice. The data were analyzed using descriptive statistics and simple linear regression. The findings indicate that both the level of internalization of *Aswaja* values and students' religious moderation attitudes are categorized as high. Regression analysis reveals that the internalization of *Aswaja* values has a positive and significant effect on students' religious moderation attitudes ($\beta = 0.63$, $p < 0.05$), with a coefficient of determination (R^2) of 0.40. These results demonstrate that the internalization of *Aswaja* values contributes substantially to shaping moderate, tolerant, and inclusive religious attitudes among students. This study provides empirical evidence supporting the strategic role of *Aswaja*-based educational approaches in strengthening religious moderation within Islamic higher education.

Keywords: value internalization; *Ablus Sunnah wal Jama'ah*; religious moderation; university students; Islamic education.

INTRODUCTION

The increasing phenomenon of religious polarization, exclusivist attitudes, and tendencies toward religion-based extremism has become a significant challenge for contemporary Islamic higher education institutions (Crismono et al., 2025; Faozan, 2020; Maghfiroh et al., 2024; Manullang, 2025; Marfu'ah et al., 2024; Rahmawati et al., 2025). University students, as members of the young intellectual generation, occupy a strategic yet vulnerable position in responding to complex religious dynamics in society. Previous studies indicate that non-moderate religious attitudes are often influenced by the internalization of religious values that is partial, textual, and not sufficiently oriented toward the balance between *aqidah* (creed), *sharia* (Islamic law), and *akhlak* (moral conduct) (Anisaturrizqi, Crismono, et al., 2025; Anisaturrizqi, Hanifiyah, et al., 2025; Arifurrohman et al., 2025; Hamdanah & Crismono, 2024; Mala & Hunaida, 2023; Manshur & Husni, 2020). Therefore, strengthening religious moderation within higher education has become an important effort to maintain social harmony in a multicultural society.

In the Indonesian context, religious moderation has become a strategic national discourse emphasizing the principles of balance, justice, tolerance, and inclusivity in religious life (Arif, 2021; Faelasup, 2021; Hamdanah et al., 2025; Suryanto, 2024; Yanuardianto et al., 2024). Islamic higher education institutions play an important role in promoting these values through curriculum design, learning processes, and campus culture. One theological framework that is widely recognized as supporting the development of moderate Islamic attitudes is the tradition of *Ablus Sunnah wal Jama'ab* (Aswaja). This tradition emphasizes several core principles, namely *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice), which historically have become the foundation of moderate Islamic practice in Indonesia (Anisaturrizqi, Halid, et al., 2025; Inganah et al., 2023; Turmudi et al., 2021).

The Islamic University of Jember, as an Islamic higher education institution that adopts Aswaja values as part of its institutional identity, integrates these principles through academic activities, curriculum implementation, and campus culture. Through this process, students are expected not only to understand Aswaja values at the conceptual level but also to internalize them in their attitudes and social behavior, particularly in developing moderate religious perspectives.

Several previous studies have examined the relationship between religious education, the internalization of religious values, and religious moderation. For example, some studies highlight the internalization of moderation values broadly within the context of Islamic education, although most have employed descriptive qualitative approaches. (Hanafi et al., 2022) demonstrated how the internalization of religious moderation values through Islamic Religious Education learning can shape tolerant attitudes among elementary school students. Another study by (Arifin, 2023), which analyzed the internalization of moderation in the development of Islamic Religious Education curricula, also used a descriptive approach to illustrate internalization strategies within curriculum documents. Research by (Uswatusolihah & Saputro, 2024) described the characteristics of Islamic moderation education from the perspective of Aswaja an-Nahdliyyah using a qualitative

approach that emphasized moderate educational practices, yet did not quantitatively test variable relationships (Nazhruna). Similarly, a study by (Saputera, 2022) in a pesantren environment presented a qualitative model of moderation internalization without employing statistical measurement of students' moderation attitudes. However, most studies have focused on descriptive analyses or qualitative approaches that explain strategies for internalizing moderation values within educational contexts. Although these studies provide valuable insights, empirical research that quantitatively examines the influence of the internalization of *Ahlus Sunnah wal Jama'ah* values on students' religious moderation attitudes remains relatively limited, especially within Islamic higher education settings.

This limitation indicates the existence of a research gap concerning the empirical measurement of how far the internalization of Aswaja values contributes to shaping students' religious moderation attitudes. Therefore, this study aims to analyze the influence of the internalization of Ahlus Sunnah wal Jama'ah values on the religious moderation attitudes of students at the Islamic University of Jember. By employing a quantitative approach, this research is expected to provide empirical evidence that strengthens the discourse on moderate Islamic education and contributes to the development of educational strategies aimed at fostering tolerant, inclusive, and balanced religious attitudes among university students.

Research Questions

Based on the research background outlined above, the research questions of this study are as follows:

1. What is the level of internalization of Ahlus Sunnah wal Jama'ah values among students at the Islamic University of Jember?
2. What is the level of religious moderation attitudes among students at the Islamic University of Jember?
3. Does the internalization of Ahlus Sunnah wal Jama'ah values significantly influence the religious moderation attitudes of students at the Islamic University of Jember?
4. To what extent does the internalization of Ahlus Sunnah wal Jama'ah values contribute to shaping the religious moderation attitudes of students at the Islamic University of Jember?

RESEARCH METHOD

This study employed a quantitative approach with an explanatory research design to examine the influence of the internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values on students' religious moderation attitudes. The explanatory design was chosen to identify and test the causal relationship between the independent variable (internalization of Aswaja values) and the dependent variable (religious moderation attitudes).

The population of this study consisted of students at the Islamic University of Jember who had participated in academic activities that integrate the values of Ahlus Sunnah wal Jama'ah. A sample of 155 students was selected using a probability sampling technique

through simple random sampling to ensure that each member of the population had an equal chance of being selected as a respondent.



Figure 1. Research Methodology Flowchart on the Influence of the Internalization of Ahlus Sunnah wal Jama'ah Values on Students' Religious Moderation Attitudes

Data were collected using a structured questionnaire based on a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5). The instrument was developed based on indicators of the internalization of Aswaja values, including tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice). Meanwhile, the measurement of religious moderation attitudes included four indicators: tolerance toward differences, inclusivity in religious life, rejection of violence and extremism, and balance in religious and civic life (Crismono, 2023, 2024, 2025).

Prior to data collection, the research instrument was tested for validity and reliability. The validity test was conducted using the Pearson Product Moment correlation technique, while the reliability test used Cronbach's Alpha coefficient with a minimum acceptable value of 0.70, indicating adequate internal consistency of the instrument.

The collected data were analyzed using both descriptive and inferential statistical techniques. Descriptive statistics were used to describe the level of internalization of Aswaja values and the level of students' religious moderation attitudes. Furthermore, inferential analysis was conducted using simple linear regression to examine the effect of the independent variable on the dependent variable. Hypothesis testing was performed at a significance level of 0.05 with the assistance of SPSS statistical software.

RESULT AND DISCUSSION

The Level of Internalization of Ahlus Sunnah wal Jama'ah Values among Students of the Islamic University of Jember

The results of the descriptive statistical analysis indicate that the level of internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values among students at the Islamic University of Jember falls within the high category. Based on the responses of 155 students, the overall mean score of the internalization variable was 4.12 on a five-point Likert scale, with a standard deviation of 0.46. This result suggests that, in general, students demonstrate a strong tendency to internalize the core values of Aswaja in their perspectives and attitudes.

Table 1. Internalization of Ahlus Sunnah wal Jama'ah Values (n = 155)

Indicator	Mean	Standard Deviation	Category
Tawassuth (Moderation)	4.21	0.42	High
Tasamuh (Tolerance)	4.18	0.45	High
Tawazun (Balance)	4.07	0.48	High
I'tidal (Justice)	4.03	0.50	High
Overall	4.12	0.46	High

Table 1 presents the descriptive statistics for each indicator of Aswaja value internalization. Among the four indicators, *tawassuth* (moderation) recorded the highest mean score (M = 4.21; SD = 0.42), followed by *tasamuh* (tolerance) with a mean of 4.18 (SD = 0.45). Meanwhile, the indicators of *tawazun* (balance) and *i'tidal* (justice) obtained mean scores of 4.07 (SD = 0.48) and 4.03 (SD = 0.50), respectively. Overall, all indicators fall within the high category, indicating that students tend to demonstrate moderate, balanced, tolerant, and fair attitudes in understanding religious values.

In terms of score distribution, 68.4% of respondents were categorized in the high level of internalization, while 21.3% were categorized as very high and 10.3% as moderate. No respondents were found in the low or very low categories. These findings indicate that the internalization of Aswaja values among students of the Islamic University of Jember has been relatively strong and evenly distributed.

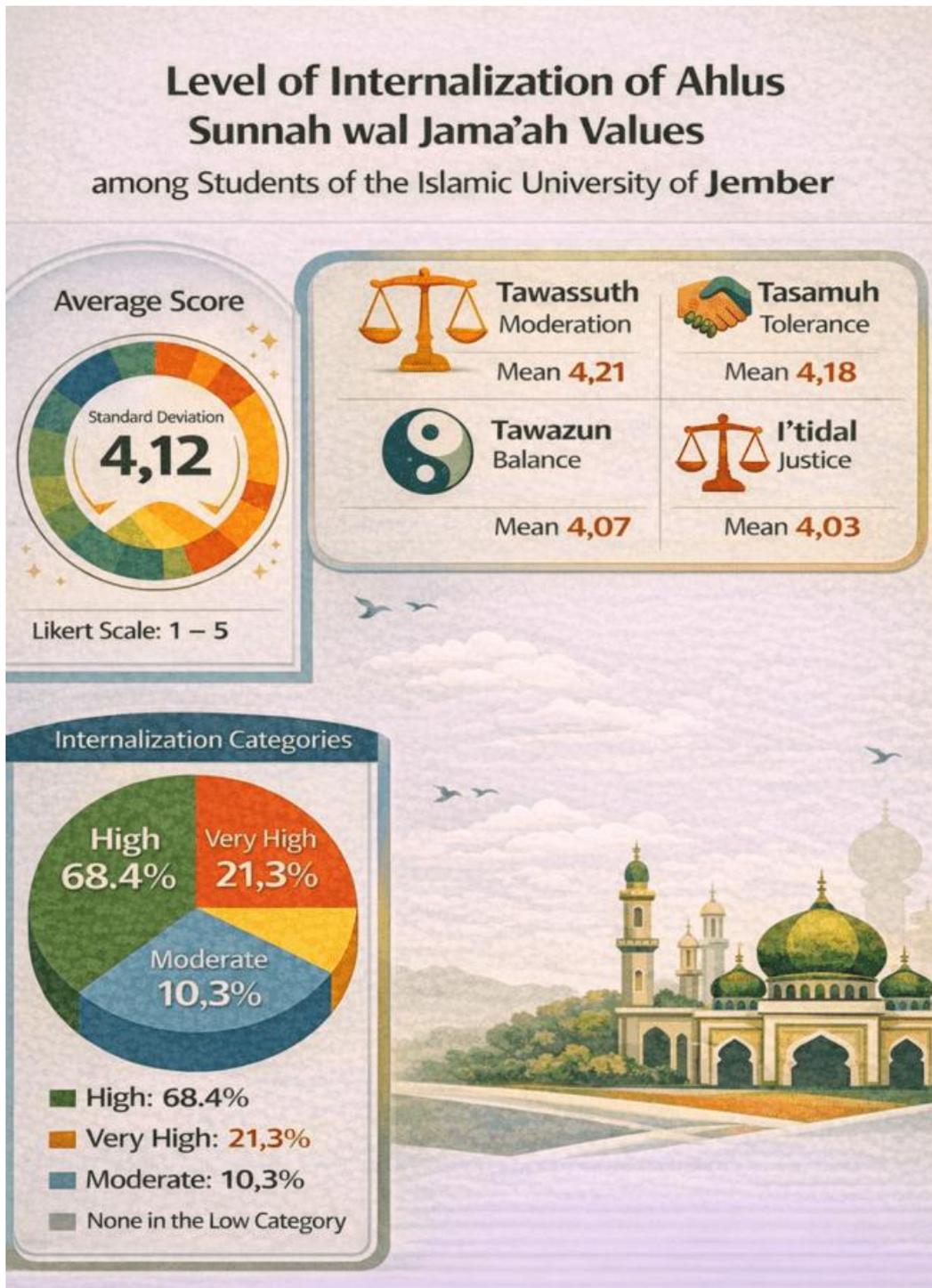


Figure 2. The Level of Internalization of Ahlus Sunnah wal Jama'ah Values among Students of the Islamic University of Jember

Overall, the descriptive results suggest that the principles of tawassuth, tawazun, tasamuh, and i'tidal are well internalized among students. This pattern reflects a generally high orientation toward moderate religious values within the student population of the Islamic University of Jember.

The Level of Religious Moderation Attitudes among Students of the Islamic University of Jember

The results of the descriptive statistical analysis indicate that the level of religious moderation attitudes among students at the Islamic University of Jember is categorized as high. Based on data obtained from 155 respondents, the overall mean score of the religious moderation attitude variable was 4.08 on a five-point Likert scale, with a standard deviation of 0.49. This finding suggests that, in general, students demonstrate moderate and inclusive religious attitudes.

Table 2. Students' Religious Moderation Attitudes (n = 155)

Indicator	Mean	Standard Deviation	Category
Tolerance toward Differences	4.15	0.44	High
Inclusivity in Religious Life	4.10	0.47	High
Rejection of Violence and Extremism	4.05	0.50	High
Balance in Religious and Civic Life	4.02	0.53	High
Overall	4.08	0.49	High

Table 2 presents the descriptive statistics for each indicator of religious moderation attitudes. The indicator of tolerance toward differences obtained the highest mean score (M = 4.15; SD = 0.44), followed by inclusivity in religious life (M = 4.10; SD = 0.47). Meanwhile, the rejection of violence and extremism indicator recorded a mean score of 4.05 (SD = 0.50), and the balance in religious and civic life indicator obtained a mean score of 4.02 (SD = 0.53). Overall, all indicators fall within the high category.

Based on score categorization, 65.2% of students fall into the high category, 18.7% into the very high category, and 16.1% into the moderate category. No respondents were classified in the low or very low categories. These findings indicate that religious moderation attitudes have been relatively well established among students of the Islamic University of Jember.

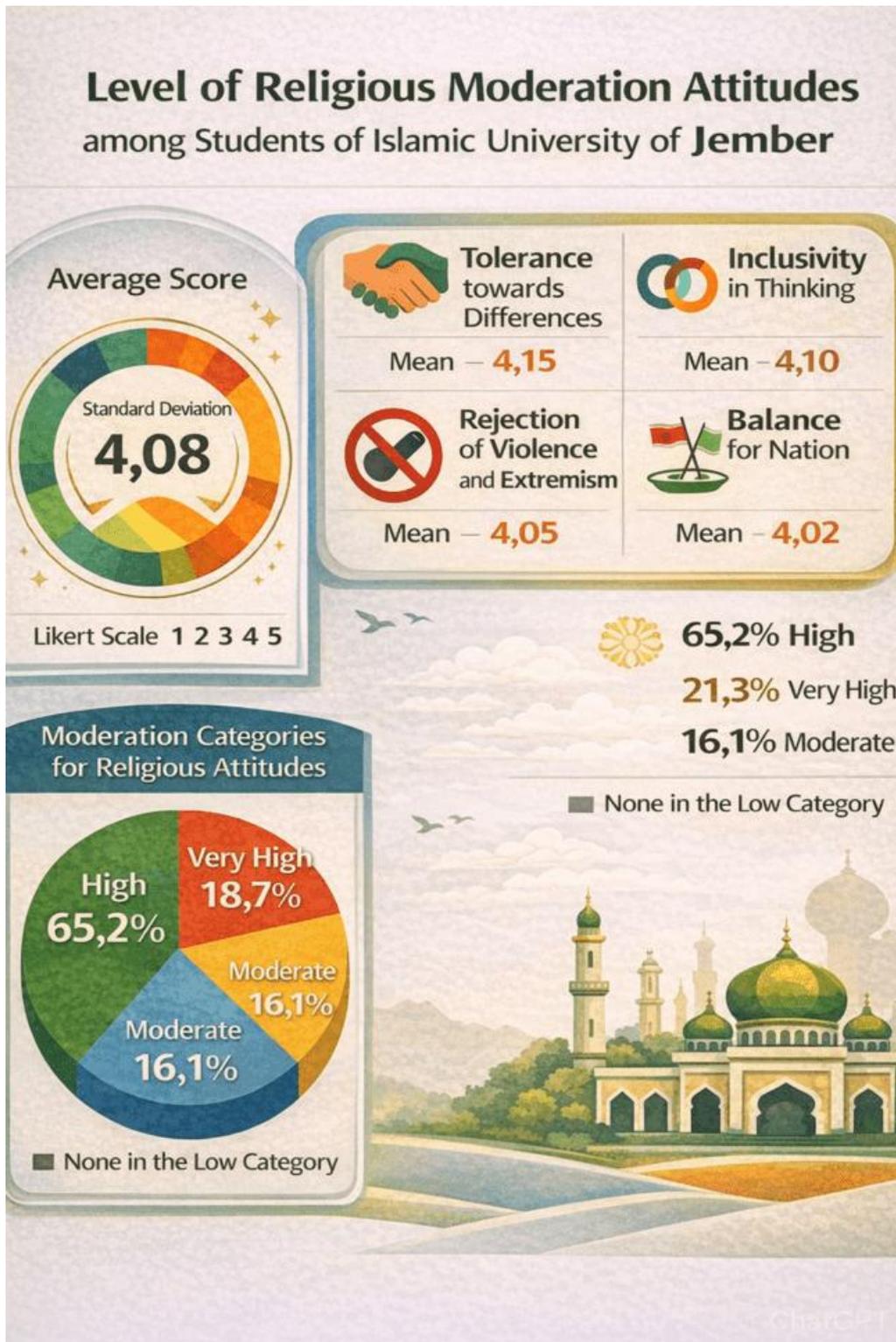


Figure 3. Profile of Religious Moderation Attitudes among Students of the Islamic University of Jember

Based on the indicators of religious moderation, tolerance toward differences recorded the highest average score (mean = 4.15), indicating strong acceptance of diverse viewpoints, religious practices, and socio-religious backgrounds among students. This was followed by inclusivity in religious life (mean = 4.10), reflecting openness to interacting

and collaborating with individuals of different beliefs. The rejection of violence and religious extremism indicator scored 4.05, showing that students generally oppose violence in the name of religion, while balance in religious and civic life obtained a mean of 4.02, suggesting that students can maintain equilibrium between religious commitments and civic responsibilities. Overall, these findings indicate that students at the Islamic University of Jember demonstrate relatively strong and stable attitudes of religious moderation, reflected in tolerant, inclusive, and non-extremist orientations, which are likely influenced by the university's academic environment and educational processes.

The Influence of the Internalization of Ahlus Sunnah wal Jama'ah Values on the Religious Moderation Attitudes of Students at the Islamic University of Jember

To examine the effect of the internalization of *Ahlu Sunnah wal Jama'ah* (Aswaja) values on students' religious moderation attitudes, a simple linear regression analysis was conducted using data from 155 respondents. In this analysis, the internalization of Aswaja values was treated as the independent variable (X), while religious moderation attitudes served as the dependent variable (Y).

Table 3. The Influence of the Internalization of Ahlus Sunnah wal Jama'ah Values on Students' Religious Moderation Attitudes (n = 155)

Variable	B	β	t	Sig.
Constant	1.25	–	5.84	0.000
Internalization of Aswaja Values	0.63	0.63	10.21	0.000

The results of the regression analysis are presented in Table 3. The analysis shows that the regression coefficient for the internalization of Aswaja values is positive ($\beta = 0.63$). This result indicates that higher levels of internalization of Aswaja values are associated with higher levels of religious moderation attitudes among students.

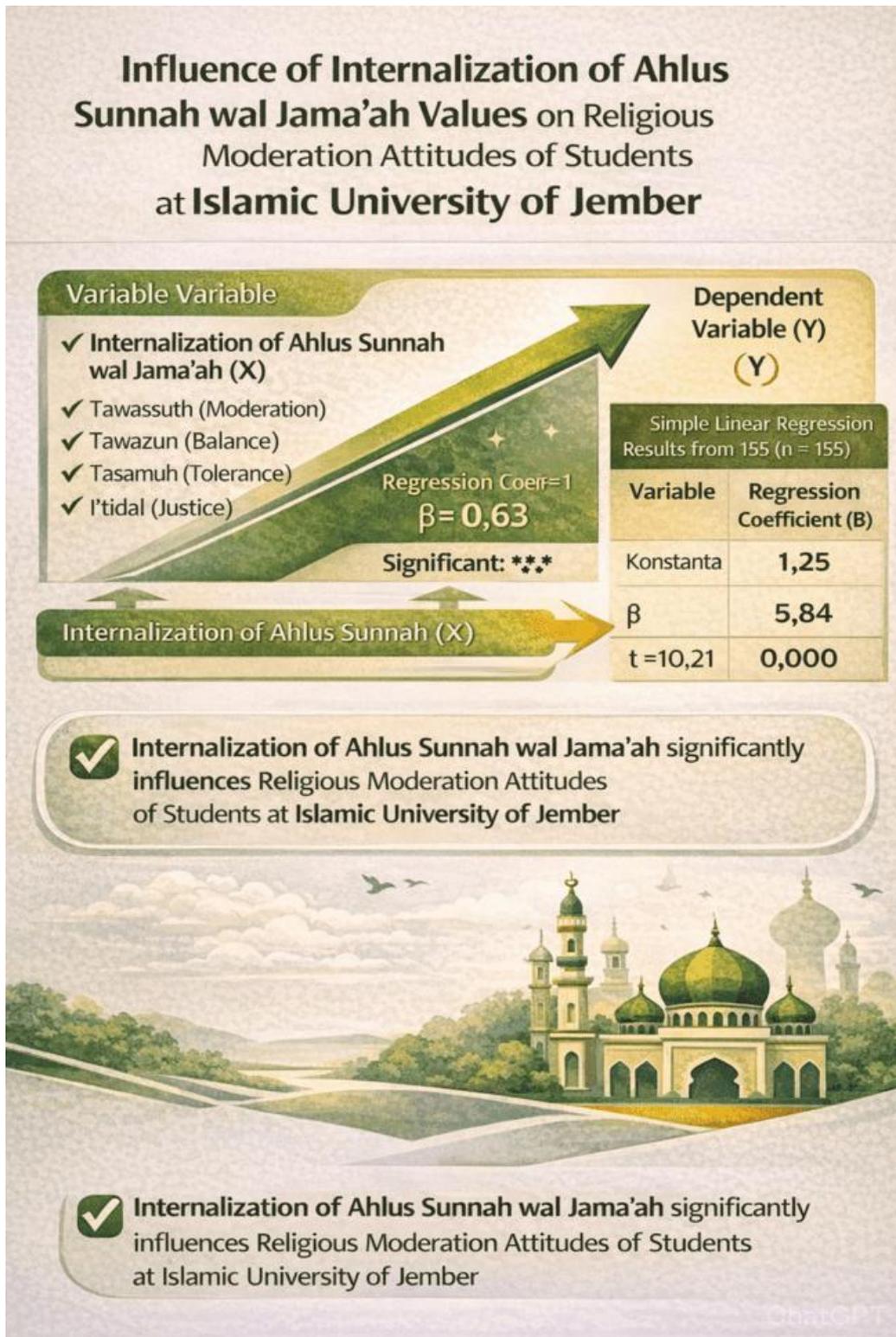


Figure 4. Results of the Regression Test on the Effect of Aswaja Value Internalization on Students' Religious Moderation

The t-test results show a calculated t-value of 10.21, which is higher than the t-table value at the 0.05 significance level, indicating that the internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values has a significant influence on students' religious moderation

attitudes at the Islamic University of Jember. Substantively, students with a higher level of internalization of Aswaja values reflected in their understanding of tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) tend to exhibit more moderate, tolerant, and inclusive religious attitudes, along with a clear rejection of violence and extremism. Therefore, the internalization of Aswaja values functions not only as a theological framework but also as a meaningful factor in shaping students' attitudes toward religious moderation.

The Contribution of the Internalization of Ahlus Sunnah wal Jama'ah Values to the Formation of Religious Moderation Attitudes among Students of the Islamic University of Jember

To determine the extent to which the internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values contributes to students' religious moderation attitudes, a coefficient of determination analysis was conducted based on the simple linear regression model.

Table 4. Coefficient of Determination (R^2) Output

Model	R	R Square (R^2)	Adjusted R Square
1	0.632	0.400	0.396

The results of the analysis indicate that the correlation coefficient (R) between the internalization of Aswaja values and religious moderation attitudes is 0.632. Meanwhile, the coefficient of determination (R^2) is 0.40, with an adjusted R^2 value of 0.396, as presented in Table 4.

These findings indicate that nearly half of the religious moderation attitudes of students at the Islamic University of Jember are influenced by the internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values, including tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice). The stronger the internalization of these values, the greater the tendency for students to demonstrate moderate, inclusive religious attitudes and reject violence and religious extremism. Meanwhile, the remaining variance in religious moderation attitudes is influenced by other factors not examined in this study, such as family and social environments, prior religious experiences, cross-cultural and interreligious interactions, the influence of social media, and the broader dynamics of campus and community life, indicating that the formation of students' religious moderation attitudes is multidimensional.

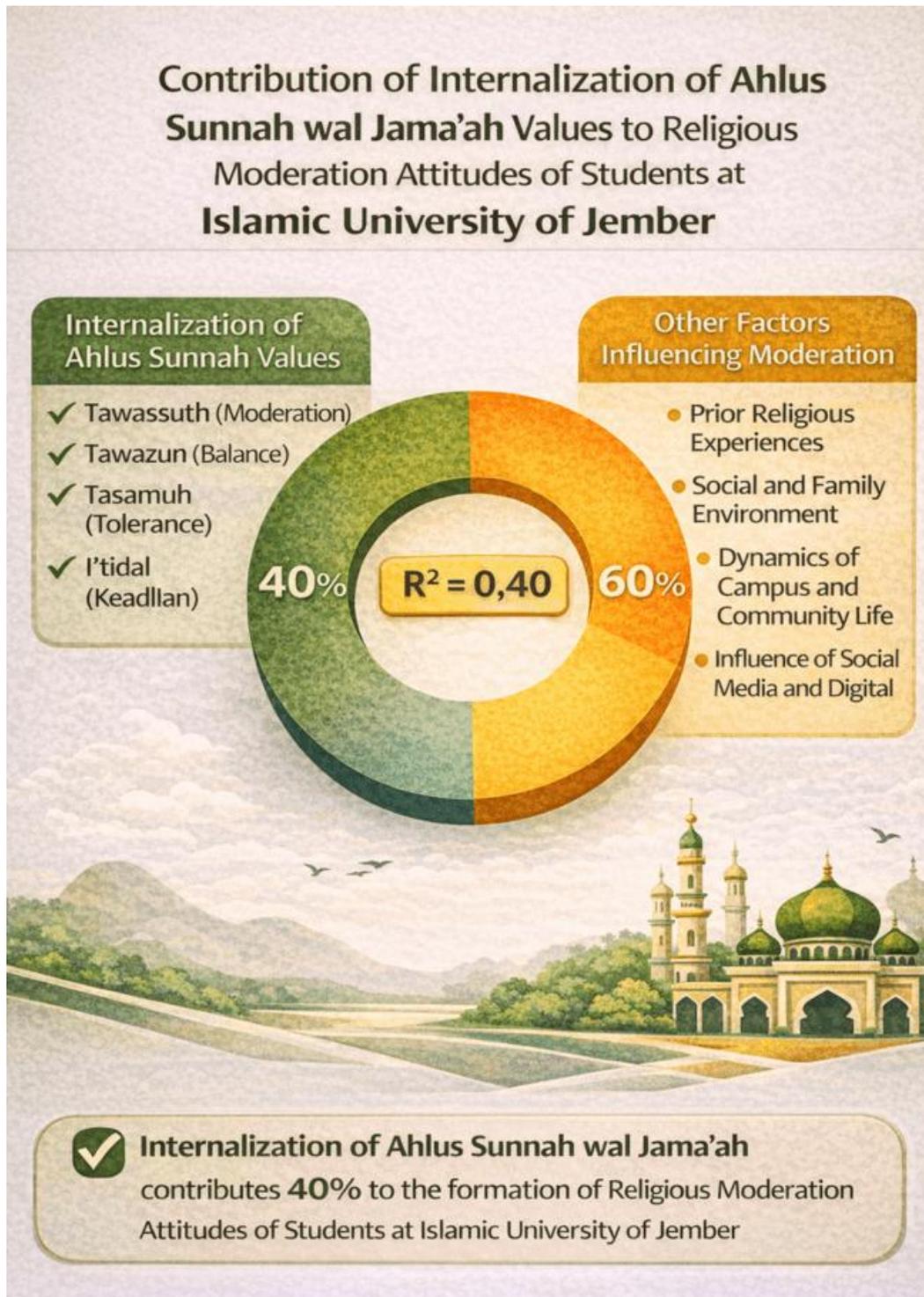


Figure 5. The Contribution of the Internalization of Ahlus Sunnah wal Jama'ah Values to Students' Religious Moderation Attitudes at the Islamic University of Jember

Substantively, an R^2 value of 0.40 can be considered a moderate to strong contribution in social and educational research, indicating that the internalization of Ahlus Sunnah wal Jama'ah (*Aswaja*) values not only serves as a normative or ideological foundation but also has a clear empirical impact on shaping students' religious moderation attitudes. Therefore, strengthening the internalization of *Aswaja* values through curriculum development,

instructional practices, and academic culture at the Islamic University of Jember is strategically important for fostering a moderate, tolerant, and balanced religious life among students.

Discussion

The results of this study indicate that the level of internalization of Ahlus Sunnah wal Jama'ah (Aswaja) values and the religious moderation attitudes of students at the Islamic University of Jember fall within the high category. Furthermore, there is a positive and significant influence of the internalization of Aswaja values on students' religious moderation attitudes. These findings affirm that Aswaja values function not merely as a normative theological framework, but also carry empirical implications in shaping students' moderate, tolerant, and balanced religious attitudes (Junaedi et al., 2023; Thoyib et al., 2024).

The high level of internalization of Aswaja values among students at the Islamic University of Jember is consistent with the findings of Saefudin and Al Fatihah, who emphasize that the principles of *tawassuth*, *tawazun*, *tasamub*, and *i'tidal* constitute the primary foundation of moderate Islamic education within the Ahlus Sunnah wal Jama'ah an-Nahdliyyah tradition. However, unlike their study, which employed a descriptive qualitative approach, this research provides quantitative evidence that Aswaja values have been relatively evenly and measurably internalized among students. Thus, this study extends previous research by presenting statistical measurements that strengthen the validity of the findings.

The finding regarding the high level of students' religious moderation attitudes is also consistent with the results of (Hanafi et al., 2022), which demonstrate that the internalization of moderation values through Islamic Religious Education can shape tolerant and inclusive attitudes among learners. Nevertheless, the context of (Hanafi et al., 2022) study was limited to the elementary education level, whereas this study shows that strengthening religious moderation values through the internalization of Aswaja remains relevant and effective at the higher education level. This suggests that the process of internalizing religious values is continuous and does not cease at primary or secondary education.

Furthermore, the regression results indicate that the internalization of Aswaja values significantly influences religious moderation attitudes, with a regression coefficient (β) of 0.63. This finding reinforces the argument of (Khotimah & Sa'i, 2020), who emphasize the importance of moderation internalization strategies in the development of Islamic Religious Education curricula. However, while (Khotimah & Sa'i, 2020) merely described internalization strategies normatively within curriculum documents, this study demonstrates that such internalization processes have a tangible impact on students' attitudes. Therefore, this research bridges the gap between curriculum design and the outcomes of students' religious attitudes.

The coefficient of determination (R^2) value of 0.40 indicates that the internalization of Ahlus Sunnah wal Jama'ah values makes a substantial contribution to explaining variations

in students' religious moderation attitudes. In the context of social and educational research, a 40% contribution can be categorized as moderate to strong. This finding aligns with the study of (Tuala & Wachidah, 2024), which identified that religious moderation attitudes are influenced by various multidimensional factors, including education, social environment, and religious experiences. However, (Tuala & Wachidah, 2024) did not specifically position Aswaja values as the primary variable. Therefore, this study offers a new contribution by affirming that the internalization of Aswaja values constitutes one of the key factors in shaping religious moderation attitudes within Islamic higher education institutions.

The finding that 60% of the variance in religious moderation attitudes is influenced by other factors further reinforces the view that religious moderation is a complex social construct. This is consistent with (Hana et al., 2023), whose research in a pesantren environment emphasizes that moderation attitudes are shaped not only through formal instruction, but also through social interaction, role modeling by influential figures, and institutional culture. Accordingly, the internalization of Aswaja values should be understood as part of a broader educational ecosystem, rather than as the sole determining factor.

Overall, the results of this study confirm that the internalization of Ahlus Sunnah wal Jama'ah values plays a strategic role in shaping the religious moderation attitudes of students at the Islamic University of Jember. These findings not only corroborate previous research but also enrich the body of knowledge on moderate Islamic education through empirical evidence grounded in quantitative data. Therefore, strengthening the internalization of Aswaja values through curriculum development, instructional practices, and academic culture should continue to be pursued as part of a systematic effort to foster a moderate, tolerant, and balanced religious life within Islamic higher education institutions.

CONCLUSION

This study concludes that the internalization of Ahlus Sunnah wal Jama'ah values plays a significant role in shaping the religious moderation attitudes of students at the Islamic University of Jember. The results of the analysis indicate that both the level of internalization of Aswaja values and students' religious moderation attitudes fall within the high category. Moreover, there is a positive and significant influence of the internalization of Ahlus Sunnah wal Jama'ah values on religious moderation attitudes, with a contribution of 40%. These findings affirm that Aswaja values function not only as a normative theological foundation, but also exert a tangible empirical impact in shaping students' moderate, tolerant, inclusive religious attitudes that reject extremism. Therefore, strengthening the internalization of Ahlus Sunnah wal Jama'ah values through curriculum development, instructional practices, and academic culture should continue to be advanced as a strategic approach to fostering a balanced and moderation oriented religious life within Islamic higher education institutions.

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